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John Halbrooks explicates the surprising Beowulfian subtext of P.D. James's 2001 mystery novel *Death in Holy Orders* ("P.D. James Reads *Beowulf*," 183–95) and Maria Sachiko Cecire provides a dossier of material on the popular reception of that figure of Germanic myth, Weland the Smith ("*Ban Welondes*: Wayland Smith in Popular Culture," 201–17). (This reviewer did not, however, find the equation of the legendary Weland with Waylon Smithers of *The Simpsons* convincing.)

The appeal of Clark, Perkins, and Jones for expansion of the field of Anglo-Saxon studies to include reception history of its chosen artifacts is powerful and convincing in the abstract. But at least two issues remain for this vigorous field to confront. First, the field of medievalism or reception studies needs to be scrupulous in its dual vision. What this means is that if one writes on Old English poetry and modern poetry, one must meet the standards of scholarship in both fields; if one writes on popular culture, such as on the comic book or graphic novel, the weight of learning and authority in the non-medieval area must be obvious and authoritative. Happily, almost all of the essays in this volume achieve this balance. Second, even with such high-quality scholarship, there is bound to be resistance, in which such reception-oriented work will probably be seen (at least *sotto voce*) as less interesting or valid than "the real (medieval) stuff." I am not sure of the solution to this dilemma, but a good collection like this is surely a productive step forward.

ANDREW SCHEIL, University of Minnesota

CHRISTOPH CLUSE and JÖRG R. MÜLLER, eds., *Alfred Haverkamp: Neue Forschungen zur mittelalterlichen Geschichte (2000–2011): Festgabe zum 75. Geburtstag des Verfassers*. Hanover: Hahn, 2012. Pp. xii, 416. €59. ISBN: 9783775256728.  
doi:10.1017/S0038713413000109

This book is the third in a series of jubilee volumes in honor of Alfred Haverkamp, who reached the age of seventy-five on May 16, 2012 (the others are Friedhelm Burgard, Lukas Clemens, and Michael Matheus, eds., *Gemeinden, Gemeinschaften und Kommunikationsformen im hohen und späten Mittelalter*, 2002; Frank G. Hirschmann and Gerd Mentgen, eds., *Campana pulsante convocati*, 2005). After his retirement in 2005, Haverkamp continued to research various topics with undiminished energy and characteristic open-mindedness. He is still active as the director of the Arye Maimon Institute for the History of the Jews at the University of Trier and as the head of the Mainz Academy Project, Corpus of Sources on the History of the Jews in the Late Medieval Empire. For his many achievements Haverkamp received an honorary doctorate from the Hebrew University of Jerusalem in June 2011.

The editors of this volume, Christoph Cluse and Jörg Müller, have collected eleven of Haverkamp's essays that appeared in various journals and books from 2000 to 2011. They divide the collection into three parts: "The Jews of Europe in the Middle Ages," "Christian Communities and Congregations," and "Mediterranean and Global Horizons." Part 1 starts with an essay, "Jews in the Middle Ages: New Questions and Views." This piece was published in 2000, and may be read as a personal testimony based on the lifelong experience of a skilled researcher like Haverkamp. He makes a strong case for historical studies of medieval Jews, arguing that dealing intensively with their particular history will lead to new and essential facts on the level of local, regional, and continental European historical science. Such exploration would, as Haverkamp observes, highlight aspects of German history that would otherwise go unnoticed. In Haverkamp's view, many aspects of Jewish and Christian history have been overlooked in studies of both medieval and modern history. Jews should be recognized as individuals and not as hitherto be suppressed in clichés under the guise of science. There are still many prejudices about Judaism and Jews

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that have insufficiently been contested by colleagues in German universities and institutes before and after the Nazi period. In this way they have missed great opportunities to learn about essential historical processes that are significant for both present and future. The four subsequent essays respond to Haverkamp's own appeal and present historical aspects of medieval Jewry in the Roman-German Empire: "Jews and the Cities—Connections and Relations," "Jews between Romania and Germania—On Cultural History of Europe in the Middle Ages," "Jews in Italy and Germany during the Late Middle Ages: Approaches to a Comparison," and "Jewish Cemeteries in Ashkenaz."

Part 2 focuses on characterization of medieval cities and their impact on communal identity, as in "Communities and Spaces during the Middle Ages, Some Theories," "New Forms of Connection and Exclusion: Concepts and Formations of Communities at the Turn of the Twelfth Century," and "Fraternities and Communities in the Twelfth and Thirteenth Centuries." In these studies, Haverkamp focuses on the importance of questions about the history of medieval society and their significance for the understanding of the development of particular (religious) identities within fraternities, convents, and communities, taking into account their manifold appearances. Part 3 elucidates Haverkamp's innovative approach to a type of Mediterranean and Asian studies that were carried out within the context of a number of research projects at the University of Trier: "The Holy Simeon (d.1035), a Greek in the Fatimid East and in the Latin West: Stories and History" and "The Renewal of Slavery in the Mediterranean during the High Middle Ages: Origin and Function." Both studies prove to be instructive for the variety and intensity of the relationships between the eastern part of the Mediterranean and the western part of Europe, visible in both *Vita Simeonis* and in the medieval slave trade. The volume ends with a well-chosen study of global urban history: "'The City'—'The Cities'—Concepts" with much emphasis on medieval urbanization processes in different parts of the world and their significance for cultural and social developments. Haverkamp constructs his own global survey of political, social, cultural, religious, and economic dimensions of a variety of capital cities within the contexts of the larger societies to which they belong.

In its entirety the book demonstrates Haverkamp's fascinating ideas across a range of approaches that illustrate his multidimensional views of medieval studies. It is somewhat unfortunate that the editors provided neither a table of contents nor a substantial introduction to the selection of articles. However, the essays themselves intersect at many central points, and the volume can therefore be appreciated as a useful compilation of the work of a prominent scholar whose expanding and deepening explorations raise new questions in the field of medieval Jewish history.

WOUT VAN BEKKUM, University of Groningen

RITA COPELAND and INEKE SLUITER, eds., *Medieval Grammar and Rhetoric: Language Arts and Literary Theory, AD 300–1475*. Oxford: Oxford University Press, 2009. Pp. xii, 972. \$175. ISBN: 9780198183419. doi:10.1017/S0038713412004320

In nearly a thousand pages Rita Copeland and Ineke Sluiter guide the reader through more than fifty ancient and medieval texts translated from Latin and medieval Western vernaculars. Many are translated here for the first time, although a substantial portion of the translations are reprinted or contributed anew from the work of other scholars. The editors selected texts that would best represent "those arts, grammar and rhetoric, that not only directly taught a knowledge of language and facility of expression, but also incorporated the analysis or production of literary texts into their teaching" (3). The primary texts are arranged in six sections: late antique and early medieval grammar and rhetoric; dosiers on etymology and on the ablative absolute; twelfth-century curricula and divisions

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